

Beginning of

Origin, development and significance of the
tabernacle idea

This title was preceded by

he problem of presenting the life of Jesus to the high
school students of the Philippines

Labor and the teaching of Jesus : especially trade
unionism and the relation of the Christian

umanitarianism movement to the labor movement of
Japan


And is continued by

The church and adult education

The Easter festival its historic background and
customs associated with the past

Alexandrian influence on early Christianity

Search by above titles on archive.org to
continue reading this collection of Pacific
School of Religion Theses from 1929
call number Thesis Cage 1929 v.2



Digitized by the Internet Archive
in 2024 with funding from
Graduate Theological Union

<https://archive.org/details/b14106358>

III

Masamoto Nishimura

Origin, Development and Signifi-
cance of the Tabernacle Idea.

by

Masamoto Nishimura

Th. M. 1927, University of Southern
California, Los Angeles, California

Thesis

Submitted in the Department of O. T.
Literature and Semitic Languages in
partial fulfilment of the requirements
for the degree of Bachelor of Divinity
in the Pacific School of Religion.

1929

CONTENT

Introduction: Description of Tabernacle

1. Location
2. Divisions
3. Name

Chapter I. HISTORICITY OF THE TABERNACLE

- A. Reliability of the Description of the Tabernacle
- B. The Possibility of the Construction of such an Edifice in the Wilderness
- C. The Consistency of the Narrative with Earlier Sources
- D. The Historical Evidence

Chapter II. PROBABLE ORIGIN

Chapter III. PROPHETS AND TABERNACLE IDEA

- A. Samuel
- B. Elijah and Elisha
- C. Prophets of the Eighth Century
 1. Amos
 2. Hosea
 3. Isaiah
 4. Micah
 5. The Deuteronomists
 6. Jeremiah
 7. Ezekiel

Chapter IV. PRIESTLY CONCEPTION OF THE TABERNACLE IDEA

Chapter V. LATER DEVELOPMENT

Conclusion: Summary

.

Illustrations

Following
Page

Figure 0	The Sacred Boat or Ark of Egyptian gods	19
" 1	Gold Bas Relief from Mycenae	20
" 2	Coin of Paphas	21
" 3	Engraved Mirror from Salamis	21
" 4	Silver coin of Vespasian	21
" 5	The British Museum Gem	21
" 6	Coin of Biblos	21
" 7	The Temple of Khons, Egypt	22
" 8	Ground Plan of Temple	23
" 9	Solomon's Temple: Longitudinal Section	24
" 10	" " : From Elevation	24
" 11	" " : A perspective view of the temple	25
" 12	Assyrian Gateway	26
" 13	The Egyptian Gorge, suggesting that of the Jerusalem temple	26

.

Origin, Development and Significance of the Tabernacle Idea

Introduction: Description of Tabernacle.

1. Location

The Tabernacle was the portable sanctuary which was erected in the wilderness by Moses as the place of worship. Its description is given in the Priestly section of the book of Exodus.¹ According to the Priestly writer, the Tabernacle had a very prominent place. It formed the center of the camp in the wilderness.² This naturally brought problems which I am going to consider in this short treatise.

The Tabernacle proper, following the description of the Priestly writer is represented as standing within a rectangular area measuring one hundred by fifty cubits. The pattern of the Tabernacle and of all the furniture was shown to Moses by Jahveh. Thus very minute directions were given to him and he made it accordingly.³

The area which was called the "court of Tabernacle" was fenced off from the rest of the encampment by means of curtains suspended from a hundred pillars standing at intervals of five cubits, and lay east and west with its entrance on the eastern side, each square measuring fifty cubits. The eastern section was for people in the time of assembly. In its center stood the altar of burnt offering. On the edge of the second square the Tabernacle stood with its entrance towards the east.

1 Exodus, chapters 25-31; 34.29-40

2 Kennedy, R. S., "Tabernacle", in Ency. Brit. Vol. XXVI, p.323

3 Exodus, 25.9

2. Divisions

The essential part of the structure was called in the original language מִשְׁכָּן , mishkan. It was formed of ten curtains, in two sets of five, of the finest linen with inwoven colored figures of cherubim, the whole making an artistic covering measuring forty cubits by twenty-eight. These curtains were spread over a series of open frames of acacia wood overlaid with gold, each ten cubits in height by one and a half inches in breadth.¹ These frames, forty-eight in all, were so arranged as to form the southern, western and northern sides of a rectangular structure, thirty cubits in length and ten cubits in breadth and height, leaving the eastern end as the entrance which was closed by a special portiere suspended from five pillars.²

Again the mishkan was divided into two parts by a veil. These two parts were called respectively the holy place, and the most holy place, or "Holy of Holies". As a protection, the mishkan was covered by two sets of goats-hair curtains, which together measured forty-four by thirty cubits. Over this was a double covering, one of rams' skins dyed red, the other made of sealskins above.

Within the holy place was placed the table of shewbread, the altar of incense and the golden "candle stick". Within the Holy of Holies was placed the ark of God in which two stone plates of the Decalogue were deposited. The ark was overlaid with finest gold and on it was placed the mercy seat from which

1 Exodus 26.1-6, 15-26, 37.

2 McNeil, A. H., The Book of Exodus, lxxiv. "The invariable opinion hitherto has been that the 'boards' specified in xxvi. 15f are solid beams of wood. Kennedy argues not 'boards' but 'frames' of comparatively thin wood."

arose the figures of two golden cherubims.

This is merely a rough description of the Tabernacle as recorded in the Priestly section of Exodus and is regarded as true by the traditionalists. However, great difficulties are presented. Our attention is attracted by the disagreement with other sources and it will naturally lead to a question of historicity. Then problems of the origin and its influence on later religious thought are considered. Therefore my attempt is to consider some of the literature relating to this subject and thus to arrive at certain conclusions.

3. Name

In our oldest source (E), the sacred tent is designated as $\tau\gamma\delta \zeta\pi\chi$ 'ohel mo' ed (Ex. 33.7)

"Now Moses used to take the tent and pitch it outside the camp, at a distance from the camp. It was called the tent of meeting; if there was anyone who wanted to consult the Lord, he would go out to the tent of meeting which was outside the camp"¹

In the Priestly section of the Pentateuch, we find the same word employed 130 times. The word $\zeta\pi\chi$, meaning 'tent', occurs in the Old Testament 343 times.² Hence it is a very common word. It was used to denote the tent or dwelling of the nomad but later to denote the sacred tent.

$\tau\gamma\delta$ is derived from the verb $\tau\gamma'$ ($\tau\gamma\iota$) signifying 'to appoint a time or place of meeting'. Therefore, $\tau\gamma\delta \zeta\pi\chi$ signifies 'the tent of meeting' or 'tent of tryst'.³ It was the spot which Jahveh had appointed to meet or hold tryst with

¹ Exodus 33.7

² Kennedy, A. R. S., "Tabernacle" in Dictionary of the Bible, Vol. IV., page 655

³ Revised Version, 'Tent of meeting'; American Translation, 'tent of tryst'; Moffatt, 'tent of tryst'.

Moses and Israel to reveal his will; it might be called also 'tent of revelation'. Weirhold gives the significance attached to $\text{זֶנִּיבִּי לְךָ אֵל, אֶת־זֶנִּיבִּי לְךָ אֵל}$

Again the Priestly writer uses 'the tent' $\text{זֶנִּיבִּי לְךָ אֵל}$ nineteen times.¹ He also uses a term $\text{זֶנִּיבִּי לְךָ אֵל}$ for about one hundred times in the Hexateuch. $\text{זֶנִּיבִּי לְךָ אֵל}$ is used to mean 'the place where Jahveh dwells, which can be translated as 'dwelling' or 'habitation'.²

The Authorized version as well as the Revised version makes a distinction between the two: that is, $\text{זֶנִּיבִּי לְךָ אֵל}$ and $\text{זֶנִּיבִּי לְךָ אֵל}$ the former being called 'tent'³ and the latter 'tabernacle'.⁴ More often a term $\text{זֶנִּיבִּי לְךָ אֵל}$ is used denoting 'holy place' or 'sanctuary'. The term is almost exclusively used in the law of Holiness.⁵

Many people make no distinction between 'tent' and 'tabernacle'. The traditionalist takes for granted that the two mean the same thing. So in this thesis all the terms relating to the so-called 'tabernacle' are treated as such.

-
- 1 Exodus 26.9,11; I Kings 2.28ff; I Chronicles 9.23; Exodus 23.19
 - 2 Exodus 25.9; Leviticus 17.1; Exodus 39.32
 - 3 Numbers 9.15; II Chronicles 24.6
 - 4 Exodus 38.21
 - 5 Leviticus, chapters 17-26

Chapter I

HISTORICITY OF THE TABERNACLE

It had been thought till the modern critical method of study was applied to the Bible, that the Tabernacle as described in the Priestly section of the Pentateuch was historical. But recently questions have been raised as to its historicity. And also a question is raised whether the so-called Tabernacle is identical with the 'tent' pitched by Moses as recorded in Exodus 33.7. In this chapter, I shall discuss the matter under the following topics:

The Reliability of the Description of the Tabernacle in P
The Possibility of the Construction of such an edifice in
the wilderness
The Consistency of the Narrative with earlier sources
The Historical Evidence

A. Reliability of the Description of the Tabernacle

First we must examine the portion of the document in which the descriptions of the Tabernacle of P is given. The following outline sets forth the date of the documents which will be considered in the discussions.¹

Moses (no literary remains)-----	c. 1300-1250
Early traditions and songs-----	1200-1100
Jahvist Document-----	850
Elohist Document-----	750
Amos and Hosea-----	750-735
Isaiah (1-39 Authentic materials only)-----	740-700
Micah, Chapters 1-3-----	725-690
Deuteronomy-----	621
Jeremiah-----	626-586
Ezekiel-----	592-570
Historical books up to Kings edited in the spirit of Deuteronomy-----	600-570
Deutero Isaiah, Chapters 40-55-----	540
Priestly Code, Leviticus....-----	420
Chronicles and Ezra-Nehemiah-----	350-250

1 Bade, W. F., The Old Testament in the Light of Today,
Introduction, p. xxii

In Exodus 25.8f, we read: "And let them make me a sanctuary, that I may dwell among them. According to all that I shew thee, the pattern of the Tabernacle, and the pattern of all the furniture thereof, even so shall ye make it." Again, "see that thou make them after their pattern," and "thou shalt rear up the tabernacle according to the fashion thereof." If we take what is commanded in the book as true, everything ordered to be made therein should be made without any further direction but rather to be made with the minute directions recorded in this book. However, as we read carefully the descriptions, we find many omissions and obscurities indicating that they are not the work of an eye-witness or the working direction upon which such an edifice as stated in the document could be actually constructed. According to Driver¹ there are at least the following omissions in the instructions to Moses for the construction of the Tabernacle which are found in chapters 25-27: shape of cherubim, nature and position of ledge on the bronze altar, the position of the 'border' round the table of shew-bread, the thickness of the solid gold 'mercy seat', and the thickness of the boards or frames or of the hammer in which the hollow wooden case, plated with bronze, which formed the altar of burnt-offering was to be used.

To these, McNeill adds other omissions as follows: the size of the two outer coverings of the tent, the material of the lamps which were placed upon the lampstand, the position

1 Driver, S. R., Cambridge Bible on "Exodus"

in which the poles were attached to the ark, the table and the incense altar, the position of the ornamentations on the lampstand, the method of coupling the several pieces which composed the two parts of the curtain and of the goats' hair covering. Again, the altar of burnt-offering which is a hollow wooden structure plated with bronze would have been charred to ashes if the fire was not enough to consume whole animals.¹

With the beforermentioned omissions, the building of the Tabernacle is impossible and yet the writer insists that it was made on this plan as given by Jahveh himself. Benzinger says that a structure such as mentioned in Exodus 25f is not capable of standing at all. It is architecturally an utter impossibility. Weak bars as described cannot support the entire wall which is thirty-six cubits long.² Considering all these objections, the reliability of such descriptions is doubted.

B. The Possibility of the Construction of such an Edifice in the Wilderness.

Benzinger first raises an objection as to the probability of financing such a project. According to him, the whole amount of metals spent in it would be 29 talents and 730 shekels of gold; 100 talents and 1775 shekels of silver; 70 talents and 1400 talents of copper.³ Then if we still consider the number of people who contributed, the possibility becomes more dim. It is certain that the number of Israelites at the Exodus could

1 McNeil, A. H., Book of Exodus, Introduction, p. 80

have been in reality nothing even approaching 2,000,000.

Petrie who is acquainted with the products and capacities of the Sinaitic peninsula, places the utmost number that the country could support at 5000; but even though we doubled this figure, it would not be credible that 10,000 nomad herds could have possessed precious metals in these quantities. Again even though we admit the possibility of getting this sum of metals, there is a problem of getting timber for beams. No one has yet been able to say that on Sinai the cypresses grew from which beams over 17 feet long, 2 feet 7 inches wide and 20 inches thick could be obtained.

Then the working of the timber presupposes arts which nomads do not possess. We read in the later history of the Jews that even Solomon had to go to Phoenicia for his timber and workmen.¹ Aside from the art of carpentry they should have had the artistic skill in joinery, weaving, embroidery, the casting and hammering of metals, and many other branches of handiwork, and also in the manufacturing of the highly finished tools which the work required.² Again it is very difficult to procure in the desert the olive oil for the lamps and the dyes, violet and purple, from Tyrian shellfish, and crimson from an insect found on a particular kind of oak tree.³

Petrie tries to locate an ancient site for the great occasion where 600,000 fighting men, or some two million souls in all encamped and remained for sometime, finding pasture and drink for their cattle, and where there was a mountain (with a

1 I Kings, chapters 5ff

2 McNeile, A. H., The Book of Exodus, Introduction, p. 61

3 Driver, S. R., The Book of Exodus

wilderness at its foot) rising so sharply that its base could be fenced in, while yet it was easily ascended, and its summit could be seen by a great multitude below. In the valley, there must have been a flowing stream. Petrie fails to find such a place to suit these specifications.¹

Then concerning the transporting of all the materials in the wilderness presents another difficulty. According to Numbers 7.8 only four wagons with six oxen a piece are assigned, while each of the 43 beams weigh more than 10 cwt. Even though we admit that these so-called beams were kerashim which are discussed already in the introduction and yet it is out of proportion to the capabilities of nomad caravans in the desert.²

C. The Consistency of the Narrative with Earlier Sources

In Exodus 33.7ff, we read that Moses 'used to take and pitch the tent outside the camp'. It was a simple nomad tent. If we compare this with the elaborate structure of P, for the stationing of which in the centre of the camp careful injunctions are laid down in Numbers II, we find there a great difference that even an uncritical mind might find their non-identity. P's tabernacle does not agree with the customs of those days. The sanctuaries of the Semites never were primarily places of meeting for the community; they were rather places where the deity dwelt and revealed himself. This rather agrees with the tent we find in E. In it, the only attendant was Joshua, an Ephraimite, and in it every one who wished to seek the will of Jahveh went. There Jahveh spoke to Moses.

1 Petrie, W. M. F., "Mesi" in Ency. Brit., Vol. XXV, p.138f

2 McNeile, A. H., Book of Exodus, Introduction, p. 30

According to the early regulations, the only form of altar which was permissible to be erected was one of earth or unhewn stone. The use of any tool was thought to have polluted it.¹ If we accept the command as to the construction of the altar in Exodus 27.1-3 as true, then how can we harmonize it with the one given in the earlier command?

D. The Historical Evidence

The first mention of the 'tent of meeting' is in I Samuel 2.22. The next reads as follows: "Now Eli was very old; and he heard all that his sons did unto all Israel,-----at the door of the tent of meeting." The word for the tent of meeting is *Ohel Moed* which occurs in Exodus 33.7. But this passage does not occur in the LXX. Everywhere else the sanctuary at Shiloh is called *hekal* and it is not a tent.² H. P. Smith says, "that the sentence is suspicious". He says that the last half of the sentence should be made a part of the accusation against Eli's sons. Also the wording 'used to lie with the women who ministered at the gate of the tent of Meeting' is borrowed from the Priestly Document of the Pentateuch.

The term, 'house of Jahveh' is used to indicate the sanctuary in Shiloh.³ According to the description given in I Samuel 3.15, the structure had doors. In I Samuel 1.9, we read that it had doorsteps.⁴ The indications point to a wooden structure. It is otherwise difficult to see how it could be said that "Samuel opened the doors of the house of Jahveh,"⁵ or that "Eli the priest was sitting upon the seat by the door-

1 Exodus 20.24f

2 Wellhausen, Julius, History of Israel, p. 41

3 I Samuel 1.7, 24.

4 I Samuel 3.15; 1.9.

5 I Samuel 1.9a

post of the temple of Jahveh."¹ From reading the book of Jeremiah, it can be seen that Shiloh was a sacred place with a temple, rather than a temporary abiding place. "Go now unto my place which is in Shiloh, where I placed my name formerly, and see what I have done to it because of the wickedness of my people Israel."² It is true that we are told in Joshua 18.1 that "all the company of the Israelites assembled at Shiloh, and set up there the tent of meeting. However it is a reasonable inference that the shrine at Shiloh was not the tent of meeting.

In the book of Samuel, we read concerning the ark being brought to the campaign but no mention is made of the tent or tabernacle. "Let us fetch the ark of the covenant of Jahveh out of Shiloh unto us, that it may come among us, and save us out of the hand of our enemies. So the people sent to Shiloh and they brought from thence the ark of the covenant of Jahveh of hosts....."³ Unfortunately, the ark was captured by the Philistines and after a short period of time, it was taken back to Israel but never seemed to be taken to the proper place. In Judges 20.27, mention is made about the ark at Bethel but nothing is said about the tabernacle. At the passage of the Jordan, though the ark is a prominent feature, the narrative is silent as to the tent of meeting. This silence on the part of the narrator seems rather contrary to the notion of the Mosaic tabernacle; for according to the law, the two things belong necessarily to each other; the one cannot exist without

1 I Samuel 3.15

2 Jeremiah 7.12; 26.6, 9.

3 I Samuel 4.3

the other; both are of equally great importance.¹

However, after the ark was captured from the Philistines, it was brought to Bethshemesh, then to Kirjathjearim,² where it stayed for many years in the house of a private person. From here David brought it to Jerusalem. In II Samuel 6.17 we read of David pitching a tent for the ark. If the Chronicler was right, the tent was at Gibeon.³ It is impossible to think of David not knowing anything about it. Moreover in II Samuel 7.6 we read of Jahveh, saying, "even to this day, but have walked in a tent and in a tabernacle."

In I Kings 8.4, we read "And they brought up the ark of Jahveh, and the tent of meeting, and all the holy vessels that were in the tent; even these did the priests and the Levites bring up." If this tent of meeting was that which stood at Gibeon it might agree with the description given here but if the tent was that which was pitched by David on Zion, the description is entirely foreign. Moreover, the phrase "priests and Levites" well indicates its later interpolation.⁴ In the 7th chapter of I Kings, we read of Solomon making a new set of sacred vessels which rather points to the non-existence of the same before.

As to the testimonies of the prophets concerning the tabernacle, I wish to write more fully in the later chapter, but in Jeremiah 7.12 we see the attitude of the prophets. Here nothing is said about the tabernacle. Concerning the aforementioned evidence, we come to the conclusion that the existence of the

1 Wellhausen, Julius, Prolegomena to the History of Israel, p.41

2 I Samuel 6.12, 7.1

3 II Chronicles 1.3

4 Wellhausen, Julius, Prolegomena to the History of Israel, p.43

tent which is recorded in Exodus 33.7.*

* cf New Schaif-Herzog Encyclopedia, Vol. XI, pp. 245f
The writer accepts the existence of the 'Tent of Meeting
in E and doubts the historicity of P Tabernacle.

Chapter II

Probable Origin

In the previous chapter, we concluded the existence of some form of sacred tent as recorded in Exodus 33.7. If we admit the historicity of the ark of the covenant, it is natural for people to provide a shelter for it. We do not know how extensive the tent in question was but it cannot be thought to be as elaborate as that of P. However, the fact that the tent of meeting or sacred tent existed, naturally leads to a question of its origin. This seems to point to the origin of the religion of Moses itself, and also to the customs and practices related with it.

My attention is called first to the occasion of Moses receiving the revelation. "Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian!"¹ "Now Moses kept the flock of Jethro, his father-in-law the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed." "And he said, 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'"² Here Moses for the first time received the knowledge of the Holy One. Here he received the knowledge of his mission to rescue his fellowmen from the bondage of Egypt.

1 Exodus 2.16

2 Exodus 3.1f, 5

In verse 13 of the above mentioned chapter, we read that Moses did not know the name of God. "And Moses said unto God, Behold, when I come unto the Children of Israel, and shall say unto them: 'The God of your fathers hath sent me unto you', and they shall say to me, 'What is his name? What shall I say unto them?'"¹ To this, Moses received an answer, "'I am that I am:' and he said, 'thus shalt thou say unto the children of Israel, 'I Am hath sent me unto you,'"²

These passages are found in the Elohist section of the book of Exodus and according to the writer, the name of Jahveh and the worship connected with it did not enter the life of Israel until the time of Moses. The Priestly writer also takes the same view³ while the Jahvist places it at the time of Enosh.⁴ According to the Priestly writer, Jahveh was called before El Shaddai. Thus, we can easily infer that the Jahveh worship was introduced by Moses to Israel. This was done after Moses came in touch with Jethro the priest of Midian. It is therefore, we can say that the religion of Jahveh was originally the religion of the Kenites to which people Jethro belonged.

Lofthouse says "the story of Jethro connects Sinai, the place of the moon-God, with the worship of Jahveh, and the revelation of Moses."⁵ Here we have two things to be considered; namely, the so-called moon religion and Jahveh worship, and their relation to each other.

It is said that the name Jahveh was not peculiar only to the God of Israel but also in Babylonia the name of Ya or Yau

1 Exodus 3.13

2 Exodus 3.14b

3 Exodus 6.3

4 Genesis 4.26

5 Peake, A. S., The People and the Book, p.224

was used even far back to the time of Sarrurabi.¹ This Ya or Yau was originally an Amorite deity. Loftthouse without hesitation, tries to connect this deity with Sin, the Moon-god. It is said that both Ur and Harran were seats of Sin-worship. A name such as Beersheba suggests the practice of worship of the same deity since it means 'the well of the divine seven which might have meant the seven phases of the sacred moon.'² Jastrow seems to favor this view. According to him, during the periods (c.2000-2400 B.C.) Ur exercised a large measure of supremacy over the Euphrates Valley and Sin was regarded as the head of the pantheon. This cult of Moon-god was brought into Babylon by the Semitic nomads from Arabia which was the original home of the Semites. It seems to be the Moon-god is par excellence the god of the nomadic people since she is considered as their guide and protector at night, when, during a great part of the year, they undertake their wanderings.³

Israel was one of the Semitic branches, and it is more than natural that they brought into Palestine the religion they had in their original home. So it is certain that there must have been some relation between the Moon-god of the desert and their religion. On the other hand, there is a strong objection to this view. Paton in his book, The Early Religion of Israel, gives reasons concerning the religion of Jahveh being made known for the first time to Moses: taking the view favored by the E and P writers.

1 Peake, A. S., The People and the Book, p. 224

2 *ibid*

3 Jastrow, M., "Sin", in *Encyclopedia Britannica*, Vol. XXV.
p. 138

1. "Yahweh is a Semitic name belonging to a dialect closely akin to Biblical Hebrew. It is inconceivable that this dialect was spoken by Adam and his immediate descendants.

2. "If Yahweh had been worshipped by the patriarchs, they would have used his name as an element in their own names; but not a single Yahweh-compound occurs in all the lengthy genealogies of Genesis, even in those of J. The first name of this sort is Yehoshua (Joshua).

3. "The infrequency of names compounded with Yahweh before the time of David is evidence that the worship of this god was introduced by Moses. There are six names of this type in the period between Moses and David, Joshua, Jonathan, Joash, Jotham, Joel and Abijah, all in the families of religious leaders. In the time of David the number rises to seventeen, and all but four belong to royal or priestly families.

4. "The earliest literary prophets, Amos, Hosea, Isaiah and Micah, never speak of dealings of Yahweh with the patriarchs, but begins his revelation to Israel at the time of the exodus. Hosea says expressly, "I am Yahweh thy God from the land of Egypt."¹

5. "It is easy to see how the tradition of J might have arisen, if that of E had been true; while it is not easy to see how the tradition of E could have arisen, if that of J had been true. If Yahweh had really been the primeval god of

1 cf. Amos 2.9f; 3.1; 9.7 and Hosea 2.14; 9.10; 12.13; I Samuel 10.26; Micah 6.4f.

Israel, there would have been no motive for transforming him into a god first taught by Moses; but if he had first been adopted at the time of the Exodus, it would have been natural to invent a higher antiquity for him.¹

These above reason seem to be almost conclusive proof that Moses introduced Jahveh into Israel. But once more, turning to the matter of the Moon religion, as Lofthouse says, we must consider the relation between Jahveh religion and Mount Sinai. Scholars are almost unanimous in their opinion regarding the existence of the Sinaitic sanctuary at the time of Moses, which sanctuary was connected with the Moon-religion.

According to Dr. Pade, Sinai is simply a form of modification of Sin which is Moon god. The deity at Sinai was really Sin god which Moses later made the religion of Jahveh.² If we understand the custom regarding the sanctuary in that day, when we read "Now when Pharoah heard this thing, he sought to slay Moses. But Moses fled from the face of Pharoah, and dwelt in the land of Midian: and he sat down by a well,"³ it becomes clear that where Moses found his refuge was 'hima' which was a sacred precinct where no one is allowed to touch anything.⁴ Robertson Smith says, "In Arabia as we have seen, the hima sometimes enclosed a great tract of pasture land roughly marked off by pillars or cairns, and the haram or sacred territory of Mecca extends for some hours' journey on almost every side of the city. The whole mountain of Horeb was sacred ground, and

1 Paton, L. B., Early Religion of Israel, pp 25ff

2 Peake, A. S., The People and the Book, p. 224

3 Exodus 2.15

4 Smith, Robertson, Lectures on Religions of Semites, p. 156f

so probably was Mount Hermon, for its name means holy-----."1
 Taking this into consideration, we understand why Moses heard Jahveh speaking to him not to draw because he was on holy ground. The flocks which Moses was shepherding was that which belonged to the sanctuary where Jethro was the priest.

Budde says, "Now Moses is tending the sheep of his father-in-law Jethro, priest of Midian, when he finds God. He cannot have tended the flocks elsewhere than in the pasture-land of the tribe to which his father-in-law belonged and whose chief he probably was.-----Yahweh, therefore, is the God of the tribe to which Moses, on his flight from Egypt, joined himself by marriage; the mountain-God of Horeb, who appears to him and promises him to lead his brethren out of Egypt."2

Dr. Bade says that the word 'Horeb' which is recognized as synonymous with 'Sinai' meant 'to make dry'. The Moon is connected with tides. With this the later crossing of the Red Sea is related. Again, the passage telling that Moses' face was shining when he came down from the Mount was translated in Latin as 'having horns'. The Moon-god was thought to have had horns and his worshippers also were supposed to have had the deity's feature.

Tofteen feels that the sacred Mount on which the Decalog was given to Moses might have been Mount Serbal on the Sinaitic Peninsula. Petrie, in 1906, excavated the region a short distance to the north of Wady Firan which he supposes to be the biblical Rephidim and described the great temple built by

1 Smith, Robertson, Lectures on Religions of Semites, p. 155

2 Budde, Carl, Religion of Israel to the Exile, p.19

Queen Hatshepsut which Toftean thinks to have been the model for the Jewish temple idea. There have been found altars for holocausts and sacrifices and a number of cow-images which are very familiar to the biblical students.

Having these considerations in view, we are persuaded to adopt the view that the religion of Jahveh was originally the religion of the Moon-god which later was developed into an ethical religion. Moses was truly the founder of the religion.

In connection with the Jahveh religion, we must consider the ark of Jahveh. It has great significance in relation to the tent of meeting. It is called the 'ark of the covenant of Jahveh,'¹ and 'the ark of the testimony,'² which, according to a late tradition³, contained the decalog written on tables of stone. From our reading, it seems to be a box similar to those which the Egyptians and Babylonians used for carrying their gods from place to place.⁴

Lofthouse says, "Was it a box, or a car, or both? We cannot decide; nor is the point material for Hebrew religion. The ark may well have owed its origin to Moses, or the desert; it was certainly portable; and, as the symbol of Yahveh's presence, when it was, very daringly, taken to the battle-field, the highest hopes were entertained from its influence. So far as we know, it was never itself worshipped; but it was charged with Jahveh's holiness, and this made its neighborhood very perilous, to both foes and friends."⁵

1 According to D

2 According to P

3 I Kings 8.9, 21

4 Barton, G. A., A Sketch of Semitic Origins, p. 295

5 Peake, A. S., The People and the Book, p. 247

Figure 1.

Here we have two pillars bound together
by cross pieces, a semicircular forecourt.
Through the side porch the cone of the
goddess surmounted by her sacred dove, and
on either side of the upright cone a cone
akin to the upright. It is said that the
flanking cones represent femininity. Their
significance are analogous to Jakin and Boaz
of the O. T.

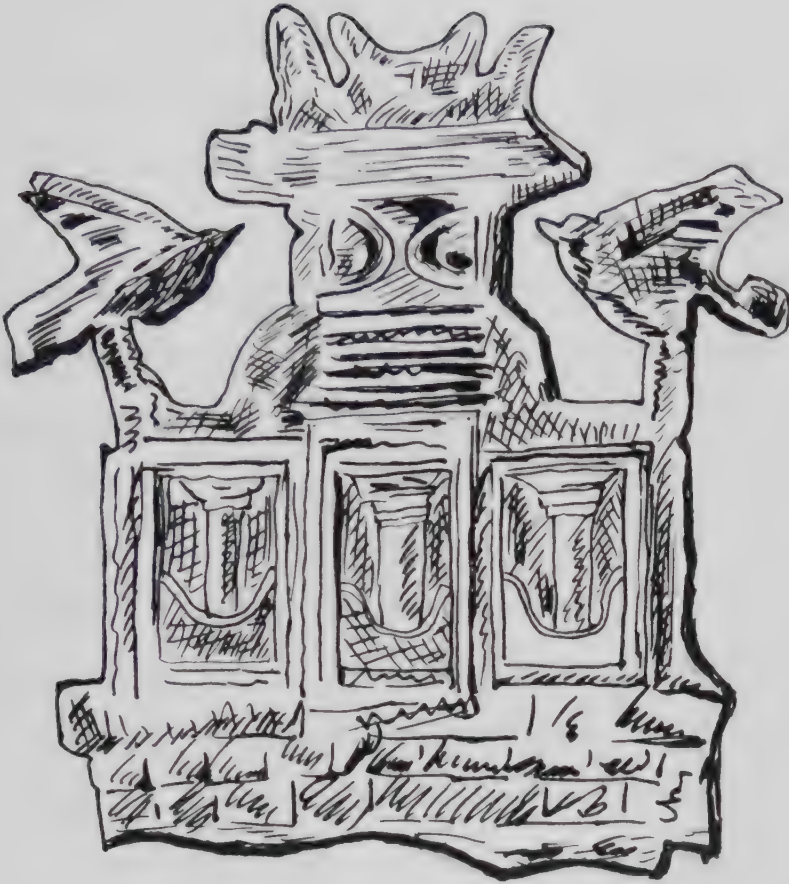


Fig. 1.


... ..
... ..
... ..

Of course, there are many theories regarding this, but our main purpose is only to find its relation to the tent of meeting, if possible to the tabernacle. However, we have enough knowledge that it was almost an insuperable object according to P description. So it is natural to conclude that if the ark owes its origin to Moses, the tent must have had the same author. It is not too much to infer that Moses as he departed from Mount Sinai needed One to whom he could go and this One he found in Jahveh God. However, his abode was thought to be at Mount Sinai, therefore something should be done. To meet this need, he had to spend a long period of time at the foot of the Mount. The result was the adoption of the sacred ark in which were the tables of stone on which the Decalog was supposed to have been written. Some scholars have supposed that the ark contained a sacred stone or aerolite, similar to the sacred stone in the Ka'aba at Mecca, which was a kind of fetish. Barton holds that admitting the ten words to be the nomadic Decalog of ritual, it would be most natural for such a decalog to be inscribed on such a sacred stone.¹

This seems to be very reasonable, so we can admit the probability of origin of the tent of meeting which is recorded in Exodus 33.7; this together with the ark. If we admit the latter, we must do the same with the former. However, this does not mean to allow the historicity of P's tabernacle.

We will next consider the Canaanitish origin of the sacred tent. When the Israelites went into Palestine, the Canaanites'

1 Barton, G. A., A Sketch of Semitic Origins, p. 296



Figures 2, 3 and 4 set forth the same as in Figure 1, but here as in the preceding ones are brought within the court; their places outside being occupied by circular topped uprights which are also feminine symbols. Figure 5 shows a resemblance to Phoenician architecture. This suggests to us a very close relationship with the Jerusalem temple.







Fig. 2.
Coin of Paphos

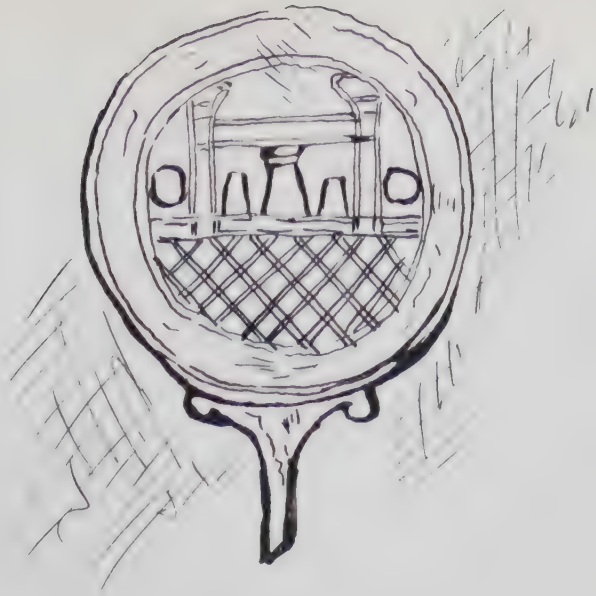


Fig. 3. Engraved Mirror from
Salamis: Temple of Aphrodite



Fig. 4.
Silver coin of Vespasian
Temple of Paphos



Fig. 5.
The British Museum

civilization was already on its progress. In the book of Judges, we find that there were sanctuaries all over the land. When the Israelitish people appropriated the towns and culture of the Canaanites, they also had to take possession of the latter's sanctuaries. In every town, there was a high place, which is called Bamoth, signifying 'high ground or crest'.¹ It was generally located near cities, sometimes within, or at the entrance of the gate of the city. They were artificially built, so they could be burned down and also rebuilt.² They resembled somewhat Babylonian ziggurats. In many cases, they were identical with the ancient shrines of the Canaanites.³ On the high places, there were houses mainly for sacrificial meals, or as dwelling places for priests, or for sacred prostitution, or to shelter images of god worshipped.⁴ In some places, tents were used. The Carthaginians are said to have used tents as portable sanctuaries.⁵ According to MacCulloch, it was a very usual thing for nomads to carry sacred tents in their wanderings. But with the advent of a more fixed mode of life and permanent dwellings, a house which was similar to their dwelling became necessary for deities, as we see in the temple at Shiloh.⁶ He also says that the remains of the Phoenician temples seem to suggest Egyptian influence. With the Phoenicians, the temple was at first an annex of the palace, like Solomon's temple at Jerusalem. The fact that when Solomon built the temple, the architects were mostly employed from Phoenicia

1 Robinson, L., "High Places", in Ency. Brit., Vol VI, p.678

2 Ezekiel 20.29

3 1 Kings 15.23; II Kings 17.9,29

4 II Kings 21.3; 23.8

5 Deut. 12.2; Num. 33.52

6 I Kings 12.31, 13.32; II Kings 23.19

Figure 7 suggests the origin of the Ark of the
covenant very definitely. It is not only the
influence of one type of architecture which made
the structure of the Temple possible but it is
rather the growth of a structure by the hands of
the Phoenicians.

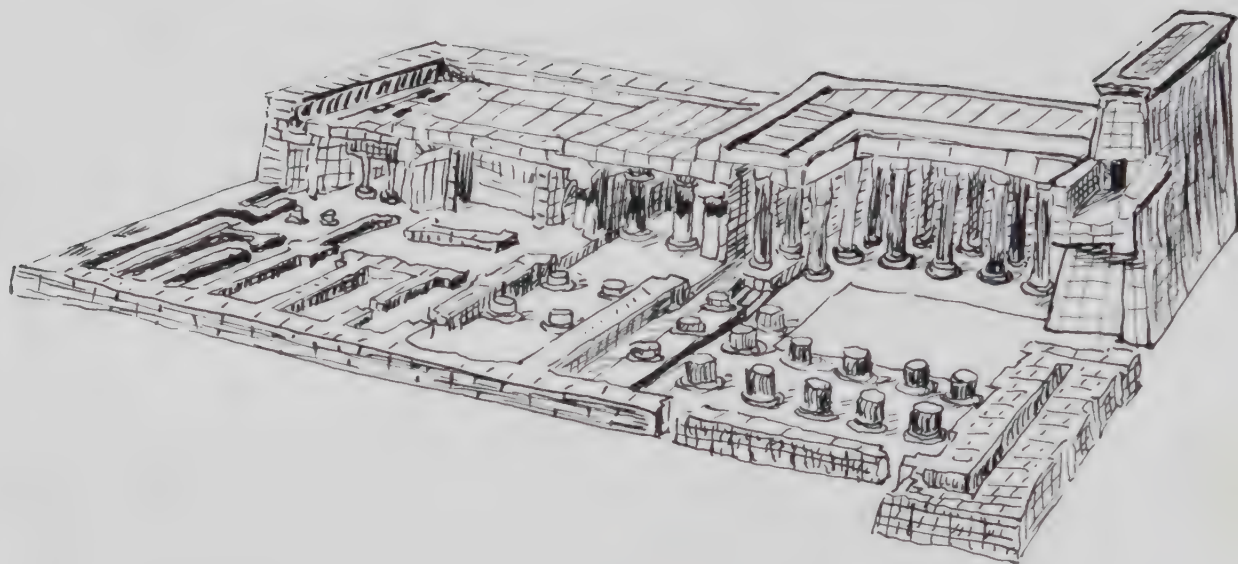


Fig. 7. The Temple of Khonsu, Thebes, Egypt
(as early as Ramesses III?)

should not be overlooked. Since the historical evidences on the Priestly tabernacle are lacking, we must look for the origin of the pattern of the Jerusalem' temple elsewhere. It is but a natural inference that the idea came partly from Phoenicia.

It is very interesting to study I Samuel 3.2ff in connection with this problem which has its bearing on the shrine at Shiloh. The passage can be translated as follows: "And it was at that time that Eli was lying down in his place (now his eyes had begun to grow dim; he was unable to see; and the lamp of God had not yet gone out), and Samuel was lying down in the temple of Jehovah, where the ark of God was." From this passage we can only understand that Samuel was sleeping in the hekal § 57. From passages such as I Samuel 3.15 and 1.9 the temple referred to is not the tabernacle of P code. It is rather difficult to determine the nature of this temple, but there are certain points which can be determined. There is no probability that this temple was built on the later model idea, with a holy of holies where the ark was kept. That the people should take the ark into battle shows that they had no idea that it must be kept in a place so sacred that no one but the High Priest might enter it. It is also clear that on that night Samuel and Eli were not sleeping in the same room. If Samuel slept in the sanctuary proper, then Eli must have slept in the next chamber or in another building. If we admit that Samuel was sleeping in the sanctuary proper, it would seem to be contrary to the idea we receive from P's conception of the Taber-

Figure 8 When Solomon decided to build the temple, he asked help of the next door neighbor, the Phoenicians. Osgood says "I heartily believe that Hiram, King of Tyre, supplied the plans and specifications for the temple at Jerusalem, as well as the wood and labor.

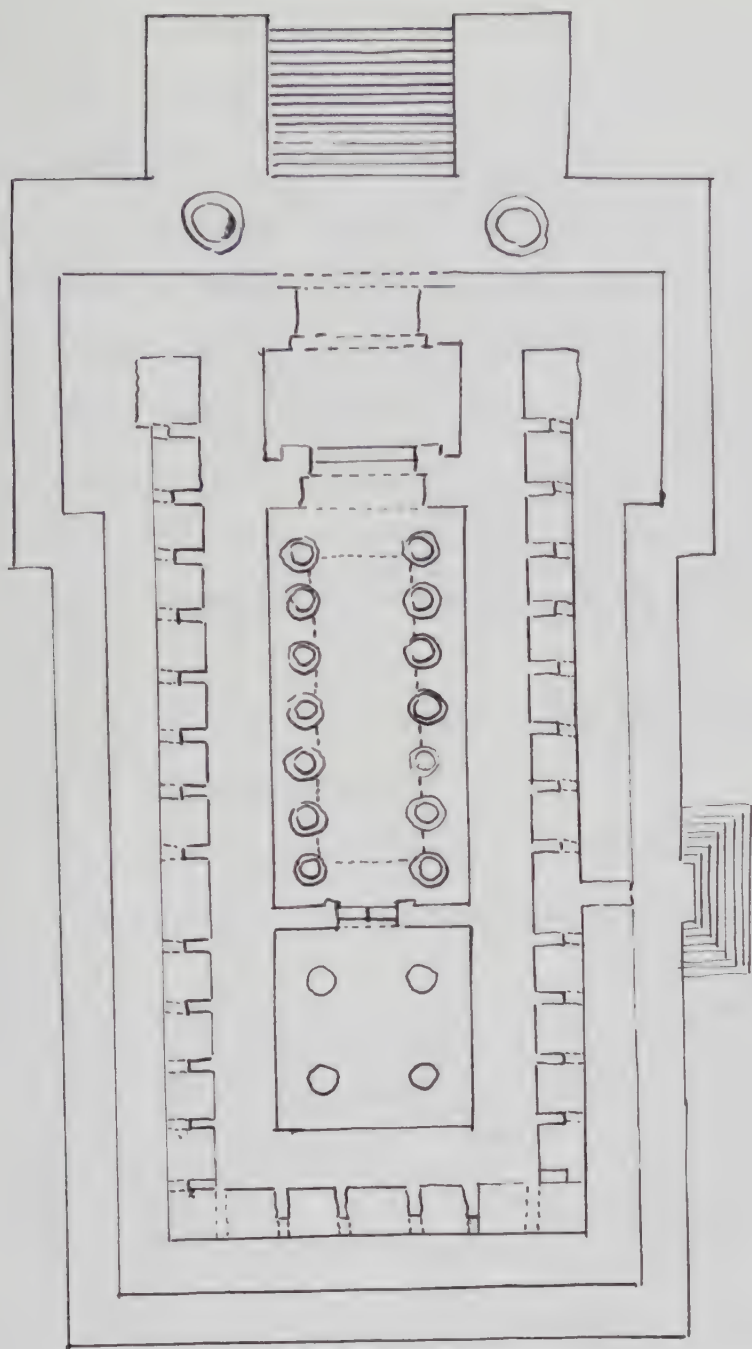


Figure 8 Group Plan of the device

nacle and also from later Solomonic Temple. This however does not conflict with the Elohistic description of the tent of meeting. In this we find - "But his (Moses) minister, Joshua the son of Nun, a servant, departed not from the tent." Joshua was minister to Moses as Samuel was to Eli, and the same term is applied to Samuel.¹ The statement is clear that Joshua remained in the tent of meeting, even sleeping there, and that he acted as a guard or warder. So it is not too much to conclude that this temple was more like that of E than that of P. Since there were shrines all over Palestine in the earlier period, this might have had a separate origin or the tent of meeting or tabernacle would have originated from this sort of shrine.

Relating to the study of the shrine at Shiloh, the following fact may be illuminating:

"In connection with the revolt of Shamash-shun-ukin, king of Babylon and brother of Ashurbanipal, the following episode is narrated:

'At that time a certain seer was lying asleep during the night, and he saw a vision, thus: On the disk of Sin (i.e., the moon) there was written as follows: "Whoever plots evil against him, I will send an evil death upon. I will bring his life to an end by the swift, iron dagger, the firebrand, famine, or the devastation of Gira". I heard these things and I trusted in the word of Sin, my Lord.'²

There has been some opinion expressed as to the Egyptian influence on the Hebrew religion. Of course, it is true that the attempt of Amenophis IV to establish a monotheistic religion by compelling all Egyptians to worship Aton was made.

1 Batten, L. W., "Sanctuary at Shiloh", in Jr. of Biblical Lit. Vol XIX, p

2 Smith, J. M. P., "The Prophet and his Problems", p. 6

Figure 9 Solomon's temple: Longitudinal Section



Figure 9. Solomon's Temple: Longitudinal Section



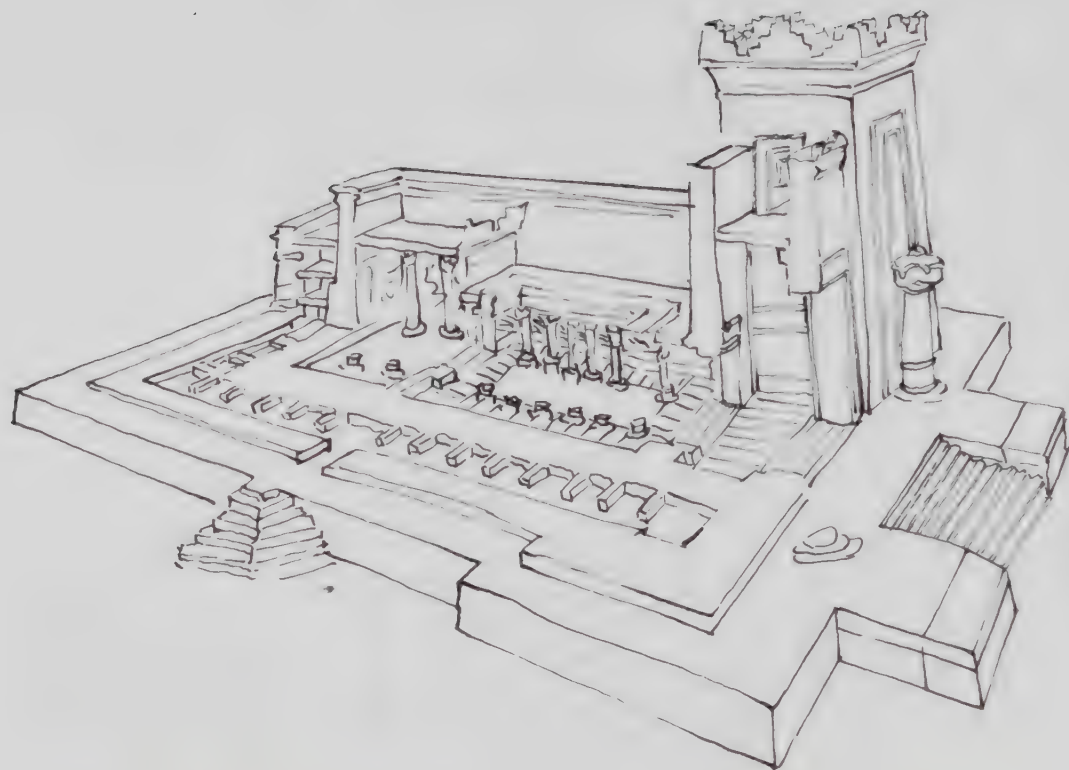
Figure 10 Solomon's temple:
 From elevation

It has been thought that this religion was that which Moses got in touch with. Since the discovery of the tomb of Tut-ankh-amen, this has been more frequently assumed. But when we compare the two religions side by side, we find a great difference existing. Aton was the material sun disk while Jahveh was never so conceived. If Jahvism can have been thought of as the developed form of the Moon religion, which we discussed in the preceeding section, the similarity will be that both of them are related to heavenly bodies but Jahvism was not derived from that of Egypt.¹ However, there might be some connection between the temple at Elephantine and P's tabernacle. At Elephantine, an island in the first cataract there was a Jewish colony which had a Jewish temple. The colony was established sometime during the twenty-sixth dynasty.

The letter which was discovered on this island was addressed to the Governor of Jerusalem, by a certain Jedoniah, a priest of the temple of Jahveh in the island, asking his permission to rebuild the Jewish temple there. In this letter, it is stated that this temple had existed when Cambyses came to Egypt to conquer it, in 525 B. C. It adds that when Cambyses destroyed all the temples of Egypt, he left this one standing. But the temple was later destroyed through the influence of Egyptian priests. The Jews now wished to have it rebuilt. In this letter, there are several remarkable statements in regard to the temple ritual, by which it is

1 Barton, G. A., Archeology of Bible, pp 36f

Figure 11 A Perspective view of the temple



plain that the services were conducted according to the elaborate ritual similar to that which is written in P. Toffteen insists that this proves the inconsistency of the documentary hypothesis which places P code to a much later date. This I do not entirely agree with. But if what he finds in the letter is true, it seems to me to point to the wide use of the ritual recorded in P and also to show the possibility of the origin of the tabernacle idea formulated in the circle which resided in Egypt, because the writing of the Priestly Code is generally agreed on as 550-450 B. C., and the temple at Elephantine was existing already in 525, which means that it had been existing and its duration cannot be ascertained. If the rituals recorded in P were practiced, the date seems to be earlier than the date of the writing of P. Therefore it is possible that the tradition of the Mosaic tent was remade to suit the prevailing idea of the people abiding there, basing it on the plans of the temple; partly on the Solomonic and partly on the Egyptian temple.



Figure 12 Assyrian Gateway

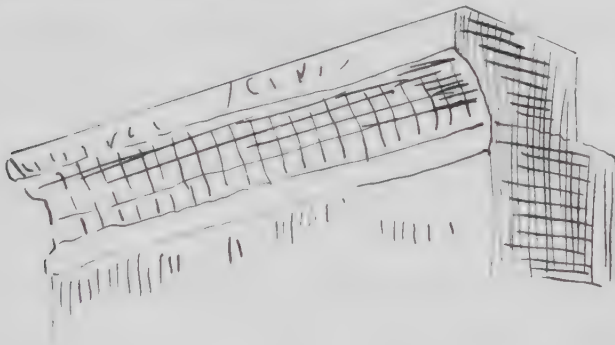


Figure 13 The Egyptian Temple suggesting that of the Jerusalem temple

Chapter III

PROPHETS AND TABERNACLE IDEAA. Samuel.

Samuel was the first known Hebrew prophet. In the previous chapter, we mentioned his ministering at the sanctuary of Shiloh but later he seems to have resided at Ramah. "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah;....."¹ This relates to the passages in which we first have kingship in Israel. "But the people refused to hearken unto the voice of Samuel; and they said, Nay; but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles."²

As we read these passages, we do not see Samuel specially considering a tabernacle nor a tent which was essential to the Priestly writer. The people also seem not to have given any attention to Jahveh in the temple or tabernacle. They demanded a king to rule over them. This is rather contradictory to the idea that the presence of Jahveh amidst them was residing in the tabernacle.

When Saul came to Samuel to inquire about stray asses, the seer led the lad up to the high place. They ate together there but nothing is said about a temple or tabernacle. At Mizpah, the people were called unto Jahveh by Samuel and oracles of Jahveh were given to them but no mention of a tent is made.³ In other passages, when Saul was encamped against the

1 I Samuel 8.4

2 I Samuel 8.19f

3 10.17

Philistines at Gilgal and waited for Samuel to come for sacrifice, the king could not wait any longer and finally he offered it. It is obvious that nothing was thought about Jahveh dwelling in the tent.¹ In I Samuel 14.18, we read of the ark of God being at Gibeon of Benjamin. But Kennedy says, "The verse as it stands cannot be original, for the simple reason that the Ark was not at that time with the children of Israel, but in apparent oblivion at Kiriat-jearim."² When we come to the time of David, we see Nathan serving as a prophet. As we have noted, he was against the plan of David to build a temple for Jahveh.³

B. Elijah and Elisha

With the rise of the Omri dynasty in the northern kingdom, a great crisis came to the religion of Israel. For political purposes, Omri's son Ahab married Jezebel, the daughter of the Tyrian king. With her, the worship of Melkart, the Baal of Tyre, was introduced, and this was a common practice of the day. When a political alliance was formed, a mutual adoption by each party of the worship of the other resulted. But this was in radical antagonism to the fundamental character, of the genuine religion of Israel.

To this, Elijah rose as a champion of Jahveh, and he was strengthened with the news, that seven thousand had not bowed the knee to baal. He then stood as the defender of the sole right of Jahveh to be the God of Israel. As he was raised in the mountain district of Israel, he was truly a pioneer in his spirit. He was an advocate for nomadism which later was char-

1 I Samuel 13.8ff

2 Bennett, W. H., The New Century Bible, I and II Samuel, p.10.

3 Peaks, A. S., The Religion of Israel, p. 43-43

acterized in Rechabites. He said nothing about the temple in Jerusalem nor anything about the tabernacle, which according to the P writer, was the central attraction of the true adherents of Jahveh. Of course, his being silent on the temple in Jerusalem might be due to his tribal relation. But it is clearly seen that he was not acquainted with the Priestly idea of the tabernacle. Further evidence is when we see him offering sacrifices and worshipping Jahveh on Mount Carmel. It is said that 'he repaired the altar of Jahveh that was thrown down.'¹ This is entirely contrary to the spirit we find in the P section. Elijah did not consider Jahveh as dwelling in the temple nor in the tabernacle. This is more conformity to the idea we find in Exodus 20.24ff. "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thy oxen; in every place where I record my name I will come unto thee and I will bless thee." Moreover, we find him going to Mount Horeb for refuge when Ahab and Jezebel sought to kill him.² He seemed not to have paid much attention to the significance of the Jerusalem temple nor of the tabernacle.

In Elisha we find a true successor of his master, Elijah. The former was also a great advocate of nomadism. When Omri's dynasty was at its height under Ahab and his son, he was grieved with the existing conditions and he even went over his national bounds and anointed Hazael to be the king over Syria, to invade Israel, to inflict punishment on her as the wrath of Jahveh. We sent a messenger and made him anoint Jehu of Ramoth-

1 I Kings 18.31

2 ibid 19.1-8

gilead, to be the king, who was to carry out the Jahveh's decree. This was carried out according to Elissa's command and furthermore with the aid of Jehonadab the Rechabite, he massacred all the adherents of baal.¹

C. Prophets of the eighth century.

1. Amos, Dr. Bade says, 'was the first great prophet in Israel who defined religion in terms of moral obligation; Amos was the first social reformer of the Bible. The fundamental social virtues to him were justice, honesty, truthfulness, and fair dealing.'² He said, "In the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Bethel; and the horns of the altar shall be cut off, and fall to the ground."³ "Come to Bethel, and transgress; to Gilgal, and multiply transgression; and bring your sacrifices every morning, and your viche every three days; and offer a sacrifice of thanksgiving of that which is leavened, and proclaim free-offerings and publish them; for this pleaseth you, O ye children of Israel, saith the Lord Jahveh."⁴

Again he said, "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts."⁵ Furthermore, "Did ye bring unto me sacrifices and offerings in the wilderness forty years, O house of Israel? Yea, ye have borne the tabernacle of your king and the shrine of your images, the star of your god, which ye made to your-

1 II Kings, chapter 12

2 O. T. in the Light of Today, pp 140f

3 Amos 3.14, 4.4

4 Ibid 5.21

5 " 6.25ff

selves. Therefore will I cause you to go into captivity beyond Damascus, saith Jehovah, whose name is the God of hosts."¹

Thus the idea of cultus was scorned by Amos. What he was interested in was social righteousness. So it is obvious that a man like Amos never paid much attention to the things the Priestly writer was interested in. However, if it had been of Mosaic origin, he might have shown more interest.

2. Hosea. Dr. Bade says, "It is surprising, therefore, that Hosea presents substantially the same conception of God and defends the same ethical ideals."¹ "I desire goodness and not sacrifice; and the knowledge of God more than burnt offerings."² Again, "As for the sacrifices of mine offerings, they sacrifice flesh and eat it but Jehovah accepteth them not."³ Moreover, he made Jehovah to say, "I am Jehovah thy God from the land of Egypt; I will yet again make thee to dwell in tents, as in the days of solemn feasts."⁴

Hosea was truly a great advocate for nomadism. He was never interested in the complicated system of rituals and cultus. To him, such an idea of the tabernacle was foreign.

3. Isaiah. It was in 701 B. C. that the army of Sennacherib invaded Palestine and finally besieged Jerusalem. King Hezekiah was in great fear and sent a messenger to Isaiah. The prophet told the messenger that Jehovah would protect Jerusalem.⁵ Thus the city was saved from the hand of the invader,

¹ Amos 6.25ff

² O. T. in the Light of Today, p. 153

³ Hosea 8.13

⁴ " 11.9

⁵ Isaiah, chapters 36,37

though it was due to the fact that a plague broke out in the Assyrian camp. However, a certain party interpreted it as a wonderful demonstration of Jahveh's power and exerted for the protection of his favorite city and temple. From this the famous inviolability doctrine came into existence. The party which was relying on the doctrine was called inviolability party whose watch-word was, "Jahveh is upon us; no evil can come upon us." This tendency naturally paved the way for the centralization of worship at the royal sanctuary.¹ Of course, Isaiah was never interested in such doctrine but his leadership at such a critical time in Israel made such possible.

4. Micah. Micah ridiculed the idea saying, "Hear this I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, that abhor justice, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof divine for money: yet they lean upon Jahveh, and say, Is not Jahveh in the midst of us? no evil shall come upon us. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of forest."²

It seems to me that to Micah all the cultus must have been repulsive. He was just as other contemporaries, a prophet of justice and righteousness.

5. The Deuteronomists. These were those who endeavored to reform the moral character of the people by reforming their

Bade, W. F., The Old Testament in the Light of Today, p.205

religious customs.¹ Driver says that it is evident that the writers wrote under a keen sense of the perils of idolatry; and their purpose was to guard Israel against this by insisting earnestly on the debt of gratitude and obedience which it owes to its Sovereign Lord.² They welcomed the doctrine of the inviolability which was largely represented by the priests of the Jerusalem temple. For them the watchword was one Jahveh, one temple, and one priesthood. However, they agreed with the Deuteronomists as far as to make Jerusalem the center of the cultus and this they strengthened by the idea of inviolability of the temple. This added strength to the later conception of Moses receiving the pattern from Jahveh for the Tabernacle and the temple in Jerusalem was built accordingly. This inviolability idea made people feel the sacredness of the temple and furthermore caused them to think the supernatural origin of the temple.

6. Jeremiah. Ball suggests that the problem Jeremiah had to face was 'popular vs true religion.'³ The popular religion seems to have been that which was supported by the inviolability party. Dr. Bade says, "Jeremiah came into conflict with this inviolability party because he championed the ethical ideals of the prophets,"⁴ He said, "Trust ye not in lying words, saying, The temple of Jahveh, the temple of Jahveh, the temple of Jahveh, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor; if ye oppress the

1 O. T. in the Light of Today, p. 206

2 Driver, S. R., Introduction to the Literature of the Old Testament, p. 77

3 Ball, C. J., Expositor's Bible, Jeremiah, c. V

4 O. T. in the Light of Today, p. 217

sojourner, the fatherless, and the widows and shed not innocent blood in this place, neither walk after other gods to your own hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore."¹

Again he said, "Thus saith Jehovah of hosts, the God of Israel: Add your burnt-offerings unto your sacrifices, and eat ye flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offering or sacrifices; but this thing I commanded them saying, Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I command you, that it may be well with you."²

Thus Jeremiah was against the idea of inviolability and all the system of cultus, with its apparatus including the temple itself. What he was interested in was justice and righteousness. He also seems to have admired nomadism exercised by the Rechabites. Taking everything into consideration, Jeremiah seems to have been against the idea of the tabernacle.

7. Ezekiel. In him we find something which we cannot find in any of the former prophets. Someone charges that he wore the prophet's mantle but was a priest at heart. M'Fadyen says, however, "Instead of regarding him as a priest disguised as a prophet he might with almost equal justice be regarded as a prophet disguised as a priest."³ It was he who designed that the former priests of the high places being left without shrines as

¹ Jeremiah 7.4-7

² Ibid 7.21ff

³ Peake, A. S.,

the result of the reformation under Josiah be given the name of Levites,¹ to serve for menial labors in the future temple and to establish Zadokite priesthood as only legitimate ones.² This looks as though he was only a man of narrow interest with a prosaic mind but yet it was he who formulated the doctrine of individualism which was to be considered as one of the essentials in the religion of the prophets.

His conception of God was something differing greatly from that of his predecessors. The God whom he saw was in the form of a man, and so the God of his conscience is a moral person to whom he fearlessly ascribes the parts and even the passions of humanity.³ So his central idea was the divine theocracy. The fundamental idea of the theocracy as conceived by him, therefore, was the literal dwelling of Jahveh in the midst of his people. The temple had a very important place in his conception. He undertook to conceive of Jahveh's holiness by means of material completeness and perfect arrangement.⁴

This idea of theocracy seems to have given to his younger contemporary or contemporaries the idea of formulating the Priestly Code in which the same idea is still further developed even to its perfection. The idea of tabernacle formed the center of the Israelitish community in the wilderness.

1 Budde, Karl, Religion of Israel to the Exile, p. 204

2 Ibid

3 Skinner, John, Expositor's Bible, Ezekiel, p.38

4 Ibid, c. 26

Chapter IV

Priestly Conception of the Tabernacle Idea

As we have indicated, the attempt by the Deuteronomy reform was under the auspices of some prophets but it was also endorsed and supported by the priests in Jerusalem. Then there began a real conflict between the priests and prophets which in Ball's term is a problem of "Popular vs True Religions". Carl Marti indicates that there were two streams of spiritual forces in Israel, namely, the prophetic and the priestly.

Jeremiah as we have indicated fought for the cause of true religion but the so-called false prophets¹ were many in number and they rather supported the cause of priests who were under the protection of the royal family. This seemingly brought defeat to Jeremiah. However, this prophetic strain never lost its strength and later in a person of Deutero-Isaiah found its ideal. The conflict between these two tendencies was carried also into Exile, battles were fought and at last the priestly side won the victory.

H. P. Smith says, "By this programme (priestly) the ritual side of religion triumphed. Ezekiel completes the process begun by Deuteronomy, and the result is to reverse the teachings of the prophets. Amos declared Jahveh's scorn for offerings, sacrifices, and the festivals; Isaiah is equally emphatic in his condemnation; Jeremiah denied that Jahveh gave a law concerning ritual. Ezekiel, with sublime indifference to these

1 Jeremiah, chapters 7 and 8. I Kings, c.22

declarations, makes ritual Jewish's first concern. Ecclesiasticism has triumphed and will increasingly dominate Jewish thought."¹

This is the situation which confronted the Priestly writers who formulated the so-called P section of the Hexateuch. It is very natural therefore for the Priestly writers to think of religion in terms of ritual as found in their writings than in terms of ethical righteousness which was advocated by true prophets under such circumstances.

Ottley, realizing these factors existing behind them writes as follows: It may assist us to form a clearer notion of the idealizing process under consideration if we endeavor to depict to ourselves the motive and purpose of the priestly compilers of the Pentateuch and the methods of procedure which they appear to have adopted. The facts are probably somewhat as follows: At a late stage in Israel's history, apparently during the exile in Babylon, when the process of national development seemed to be arrested, and an age of enforced inactivity and reflection succeeded a period of tumult and disaster, an unknown priestly writer, or possibly a school of writers, took in hand the task of framing a compendious and concrete picture of the early history of the Hebrew people. They were guided, no doubt, by the light of that divine purpose for Israel which the oracles of prophecy and the teachings of calamity had at length brought home to the national conscience. To a devout Jew placed in these circumstances the

1 Smith, H. P., Religion of Israel, p. 210

lessons of history would appear unmistakable. It was plain that from the first Jehovah had formed Israel to be a holy community, bound together by sacred institutions of divine appointment and by the presence of God himself dwelling in the national sanctuary. The authors of the priestly code evidently entered on their task with precise legal conceptions of what an ideally holy community should be, and accordingly their theory of Israel's history is entirely religious.¹

Montefiore says, "To the community is assigned a purely religious end: political aims are ignored, for the people live for God's sake and not for its own."²

There are two institutions minutely described in the Pentateuch which seem to be very essential to the religion of the Priestly writer. They are, namely, the sanctuary and the sacrifices. The former is described under the name of the tabernacle which is briefly described in the introduction of this thesis. We have indicated in the preceding discussions the tabernacle. We have admitted the possibility of the existence of the tent which is described in Exodus 33.7, which was merely a shelter for the ark, standing without the camp as a place of communion with Jahveh by Moses. Then a question arises why the Priestly writer had to invent such an elaborate tabernacle wrought in the most advanced style of oriental art.³ Was he conscious that he was inventing something which never existed? To this many writers say yes and many say no. We would say that the writer was not familiar with the true nature of religion existing

1 Ottley, R. L., Aspects of the Old Testament, pp. 121f

2 Montefiore, Hibbert Lectures, 6th, p.310

3 Wellhausen, Julius, Prolegomena to the History of Israel,
p. 39

in the time of the wandering in the wilderness. He simply looked back into the history with what he saw in his days. To him, the unity of God implied unity of the centralization of cultus. Wellhausen says, "The tabernacle is not narrative merely, but, like all the narrative (in Exodus), law as well; it expresses the legal unity of the worship as an historical fact, which from the very beginning, ever since the exodus, has held good in Israel. One God, one sanctuary, that is the idea."¹

With this view, Wellhausen looked at the idea of the tabernacle as having been planned from knowledge of the first temple in Jerusalem. From the prevailing customs among the Semites and also from the Mosaic tradition of the tent of meeting, he conceived the idea that it must have been a very elaborate one which would have certain symbolic meanings also. The fact that the tabernacle was not the prototype of the Temple but was as we said rather a copy, is obvious from reading I Kings, 6th chapter. Moreover, the descriptions of tabernacle coincides in many points with that of the temple.² Kennedy says, "the aim of the priestly school, to whom we owe the conception of the tabernacle -----was to provide a sanctuary and a ritual worthy of the higher conceptions of the Deity, which had grown up as the fruit of the discipline of the exile."³

According to the same writer, the ideal relation of Jahveh to the theocratic community of Israel is expressed in the following words of Ezekiel. "My tabernacle also shall be with

¹ Wellhausen, Julius, Prolegomena to the History of Israel, p.35

² Ibid

³ Kennedy, A.R.S., "Tabernacle" in Ency. Brit., 11 Ed. Vol. XXVI p. 323ff

them; and I will be their God, and they shall be my people. And the nations shall know that I am Jehovah that sanctifieth Israel, when my sanctuary shall be in the midst of them forevermore.¹

The priestly writer as he was very familiar with the prophet's idea, made this as his and said, "And let them make me a sanctuary, that I may dwell among them."²

As we have indicated the meaning of "tabernacle" in Hebrew is "dwelling". So in Exodus 25ff, we find the arrangement of the camp and of the tabernacle are intended to secure the presence of a holy God in the midst of a holy people. The thought of the almost unapproachable holiness of the Deity underlies not only the gradation of the parts of the tabernacle, court, holy place and holy of holies being each marked by an ascending degree of sanctity----but also the careful gradation of the materials employed in its construction. In proportion and symmetry, which are strongly marked features of the tabernacle, we may further trace the earnest endeavor to reflect the harmony and perfection of the Deity whose glory filled the dwelling.³

The priestly writer certainly conceived of Jehovah as the Supreme God, the most harmonious and loftiest but he was not aware of the fact such a conception was contrary to that which existed before. He was a great idealist but not a historian. It was his attempt to view the history with a new philosophy of history. The tabernacle was one of the products of his ideas.

1 Kennedy, A. R. S., "Tabernacle", in Ency. Brit., Vol XXVI, pp 323ff

2 Exodus 25.8

3 Kennedy, A. R. S., "Tabernacle", in Ency. Brit. Vol. XXVI, pp 323ff

To him, the sanctuary was indispensable. Therefore it must have been his or the school advocated for the building of the second temple. Ezekiel already gave the plan in his prophecy. The section of his prophecy covering chapters 40-49 are mainly written to give the plan. It is not certain whether the second temple was built on Ezekiel's plan but to some extent they agree in the description. The second temple was built under the great enthusiastic ministry of Haggai and Zechariah.¹ It was not like the first temple and people seem to be very much disappointed. These prophets also seem to be a prosaic type and did not have much spiritual influence. The great ideal which was forwarded by the Priestly writer was rather overlooked and the religion became more and more a matter of forms and ceremonies which was only one side of the ideas of the writer. It had to wait for later development in order to carry out his ideals. From this time on it should be considered in terms of Judaism.

1 cf. Haggai and Zechariah, chapters 1-8

Chapter V

LATER DEVELOPMENT

As we have indicated, the Priestly writer conceived of Jahveh as dwelling in the midst of the people by means of the tabernacle in the days of the wilderness and later in the temple. However, during the Exile, along with the development of the Priestly idea of theocracy, there grew up in the consciousness of the religious leaders the idea that Jahveh is present everywhere. The priestly school later came to represent the particularistic party which was headed by such men as Ezra and Nehemiah. On the other hand, the former prophetic school headed by men, as the writers of the second part of Isaiah, books of Jonah and Ruth, developed into a broader view of religion, which finally culminated into the religion of Jesus. Among these different views, the doctrine of Shekinah was developed. It seems to me that this developed from the tabernacle idea.

Moore says, "after the destruction of the temple, it was maintained by Eleazar ben Pedat that God's presence (Shekinah) still abode on the ruined site in accordance with his promise."¹ However, to this, Samuel ben Nahman took an opposite stand basing his argument on the passage found in 1 Kings 9.7 which reads as follows: "Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight.....".²

Julius Price defines the term Shekinah as, 'the majestic

1 Haggai and Zechariah, chapters 1-8

2 Moore, G. F., Judaism, p. 369

presence or manifestation of Yahweh descended "to dwell" among men.¹ According to him, the word as well as the conception originated after the close of the Hebrew Canon, and is characteristic of Jewish theology. The term is first used in the Targum, where it forms a frequent periphrasis for God, considered as dwelling among the children of Israel.²

According to Oesterley and Box, the word comes from a root meaning "to dwell" or "to abide". Wherever the word occurs, there underlies the idea of 'dwelling' or 'abiding upon or in'. The origin of the word is said to be found in such Old Testament passages as Exodus 4.34ff in which is said that the "glory of the Lord filled the tabernacle", and the "cloud" dwelt (shakan) over it. The Hebrew word for tabernacle is mishkan, and comes from the same root as Shekinah, so we take it as coming from the same idea we have discussed in the preceding chapters. The glory of the Lord, conceived of as a bright shining cloud was the sign of the divine presence or indwelling. Thus the ideas of the glory of the God and of his dwelling became identified. However, it differs from God himself and later it is thought of as the medium of God's dwelling.³

The passage which is found in Exodus 33.9f is as follows:

"And it came to pass, when Moses entered into the tent, the pillar of cloud descended and stood at the door of the tent and spake with Moses. And all the people saw the pillar of cloud stand at the door of the tent; and all the people rose

1 Price, J.J., "Art", in H.B.D., Vol XI, pp 451f

2 ibid

3 Oesterley, W.O.E. & Box, G., The Religion and Worship of the Synagogue, p. 192

up and worshipped, every man at his tent door."

In this we find people worshipping the pillar of cloud, and it was the presence of God which is Shekinah. So according to Price, the rabbis affirmed that the Shekinah first resided in the tabernacle prepared in the wilderness by Moses, into which it descended on the day of its consecration, in the figure of a cloud. It then passed into the sanctuary of Solomon's temple on the day of its dedication by this king in Israel, where it continued till the destruction of the Temple and Jerusalem by the Chaldeans, and was not afterwards seen there anymore.¹

According to Rabbis, 'Shekinah' meant omnipresence. The contention is inferred from the phrase, 'Behold the angel that spake with me went forth and another angel went forth to meet me.'² The paraphrase of Exodus 34.5 found in the Targum of Jonathan is said to run as follows: "And the Lord manifested himself in the clouds of the glory of his Shekinah; in the Targum of Onkelos to Numbers 6.3ff the "face of the Lord" is spoken of as the Shekinah.³

In the Talmud, on the other hand, the Shekinah is found in its relationship with men as one man dealing with another; in Sota 3b it is said that before Israel sinned the Shekinah rested on every man, but after sin was committed, it departed. Again, in Bereshith rabbah c. 19, it is explained as follows: "In the beginning the Shekinah dwelt on earth, but when Adam sinned it withdrew into the first heaven, after Cain sinned it

1 Kennedy, A.R.S., "Tabernacle" in Dic. of the Bible, Hastings.

2 Cesterley and Cox, The Religion and Worship of the Synagogue,

pp 191-194

3 Ibid

withdrew into the second heaven, in the days of Enoch into the third, at the time of the flood into the fourth, when men were scattered over the face of the earth into the fifth, at the time of the sinning of Sodom and Gomorrah into the sixth, and at the time of Egypt's supremacy in the days of Abraham into the seventh; then it goes on to say that through seven righteous men, namely Abraham, Isaac, Jacob, Levi, Kenneth, Aaron and Moses, the Shekinah was brought back step by step, until in the days of Moses, it came and took up its dwelling in the Tabernacle."¹

So the same author says that the Shekinah therefore takes independent action being conceived as something distinct from God, yet emanating from and belonging to him. The presence of the Shekinah among men is well illustrated in a passage in Pirke Aboth, "R. Chananiah ben Thadyan said, Two that sit together without words of Torah are a session of scornful, for it is said, Nor sitteth in the seat of the scornful (Ps. 1.1); but two that sit together and are occupied in words of Torah have Shekinah among them, for it is said, Then they that feared the Lord spoke often one to another (Mal. III.16)". Taylor explains as follows: "Shekinah is sometimes practically equivalent to *Kenra*, *logos* but we may distinguish between them by regarding the one as the medium of a passive, the other of an active manifestation: the one as creative, the other as "over-shadowing" or indwelling. The two are brought together by St. John, in whose theology the conceptions assume a new

1 Oesterley and Box, pp 191-4

definiteness, and the medium becomes a Reflector: ὁ λόγος

σάρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν.

The word σκηνή and its derivatives are chosen on account

of their assuance with the Hebrew to express the Shekinah

and its dwelling with men.....compare especially Lev. 11.3:

Ἴδου ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων,
καὶ σκηνώσεται μετ' αὐτῶν.

and indeed so closely does Shekinah resemble σκηνή, that the former has been thought of as a transliteration of the latter.

The word is rare in the Mishnah, but occurs frequently in

Midrash and Gemara."

Oesterley and Fox further suggest the following passages having connection with Shekinah.

"The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee".¹

"And his face did shine as the sun, and his garments became white as the light."²

"And we beheld his glory, glory as of the only begotten of the Father."³

"---and suddenly there shone round about him a light out of heaven".⁴

Schechter in his book on Rabbinic Theology says that Shekinah has one to one relation with a man, so it will be removed under certain conditions, which can be summarized as follows: When idols are worshipped, when pride is felt, from violent men, when adultery is committed, also murder,

1 Luke 1.36

2 Matt. 17.2

3 John 1.14

4 Acts 9.3

slander, bad administration of justice, disrespect, sin in general, scoffing, lying, hypocrisy.¹

Taking all into consideration, it seems to us the doctrine of Holy Spirit in the New Testament appears to be the outgrowth of the Shekinah doctrine. Certainly, some phase of it must belong to this doctrine.

Other developments of the idea of the tabernacle is seen in the Epistle to the Hebrews especially in the following verse: "Who serves that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for see, saith he, that thou make all things according to the pattern that was showed thee in the mount. But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which has been enacted upon better promises."²

The writer seems to take the view that Christ was the archetype of the following. The tabernacle of Moses was merely a copy of the heavenly pattern. Westcott says, "Mosaic system was not complete in itself, original and independent: it was a copy of an archetype. It had no spiritual substance: it was only a shadow."³ In John we find the same idea, "For the law was given through Moses, grace and truth came through Jesus Christ."⁴ In verses one and two, we read as follows: "Now in the things which we are saying the chief point is this: We have such a high priest who sat down on the right hand of the throne of the majesty in the heavens, a minister

1 Hebrews 8.5f

2 Westcott, B. F., The Epistle to the Hebrews, p. 235

3 Ibid

4 John 1.17

of the sanctuary, and of the true tabernacle, which the Lord pitched, not man."

The contrast in these verses is clear, that is, the entire system introduced by Moses is a mere shadow of the true tabernacle which is the kingdom introduced by Jesus. In verses 23 and 24 of the ninth chapter, we read the following: "It was necessary therefore that the copies of the things in the heavens should be cleansed with these (referring to sacrifice); but the heavenly things themselves with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us."

Westcott in his note on the same verse says, "It is characteristic of the Epistle that all the arguments from the divine worship of Judaism which it contains are drawn from the institutions of the tabernacle." Without understanding the relation between the earthly and the heavenly tabernacle, the epistle is a closed book to us. The writer seems to make use of its construction, its furniture to a certain extent and all related with it and derives some spiritual meanings from them.

Westcott summarizes the teachings of the epistle to the Hebrews basing on the tabernacle idea as follows:

"The tabernacle is indeed regarded by the writer as formed after a heavenly pattern (chap.8.5); it has divine correlative (chap.8.2-5;8.11): it served as a figure (8.1) up to the time when Christ's apostles were able to declare the fulfilment of its signs; and its furniture was charged with a meaning which he could

not discuss from due regard to proportion (9.2ff) But it was not simply an epitome of that which is represented on a larger scale in the world of finite being: the archetype to which it answered belonged to another order: the lessons which it conveyed were given in the fulness of time.(c.1.1) in a form which is final for man."¹

The interpretation of Josephus ought to be considered next. In order to do justice, it ought to be quoted. After describing the Tabernacle and its furniture, he continues:

"One might marvel at the hatred which men persistently shew towards us as though we made light of the Divinity which they minded to worship. For if anyone will consider the structure of the tabernacle, and regard the dress of the priest and the vessels which we use in the divine service, he will find that the lawgiver was a godlike man and that we are visited with evil reproaches by the world without any good ground. For he will find that the several parts have been framed to imitate and represent the universe. if he takes the trouble to observe them with impartiality and intelligence. The tabernacle for example, which was thirty cubits long, the Lawgiver divided into three parts: two of these he left open to all the priests, as an ordinary and common place, and so indicated the earth and the sea, for these are accessible to all: the third portion he confined to God alone, because the heaven is also inaccessible to men. Again by setting the twelve loaves upon the table he indicated the year, divided into so many months. By making the Candlestick a constellation of seventy members he expressed darkly the influences of the planets exercised over definite portions of the Zodiac, each of ten degrees, and by setting seven lamps upon it, he shows the course of the planets, for they are so many in number. The veil being woven of four fabrics signify the nature of the elements: that is to say, the fine linen seems to indicate the earth because flax springs from the earth; and the purple the sea, from the fact that it is dyed with the blood of fish; the blue is designed to signify the air, and the scarlet is a natural emblem of fire. Further the High-Priest's robe being of linen indicates the earth, and the blue, the sky, having a resemblance to lightning given by the pomegranates and to thunder by the sound of the bells. The Ephod the nature of the world which it was the pleasure of God should be formed of four elements, in-

1 Westcott, B. F., The Epistle to the Hebrews, p. 242

woven with gold, I fancy, to suggest the splendor which attaches to all things, And he set the Breastplate in the middle of the Ephod to serve as the earth, for the earth occupies the midmost place. Yet more by investing the High-priest with a Girdle, he indicates the ocean, for this embraces the world. Furthermore the two sardonius-stones by which he fastened the dress of the High-priest signifies severally the sun and the moon; and whether we please to understand by the twelve jewels the twelve months or the twelve groups of stars which Greeks call the Zodiac, we shall not go far from the meaning which they convey. The mitre again seems to me to be emblematic of heaven, since it is made of blue, for otherwise the name of God would not have been placed upon it, set conspicuously upon the fillet, and that a fillet of gold, for the sake of its splendor in which the Divinity especially delights.¹

Philo also gives his own explanation as to the tabernacle which is as follows:²

He supposes that the Court represented the objects of sense, the Sanctuary, the objects of thought. On this view the pillars of the porch indicate the senses, which have relations both outwards and inwards. The fourfold fabric of the veil he interprets exactly as Josephus of the four elements, and so also the seven lamps of the Candlestick, of the planets, with the Sun in the midst. He sees in the High-Priest's robes a clear image of the world, but he differs in many parts from Josephus in his explanation of the parts. The words with which he closes his account of the dress exhibit favorably his general method: 'Thus is the High-priest arrayed when he undertakes his sacred service, in order that when he enters the Sanctuary, to make the prayers and sacrifices of our fathers, all the world may enter with him, through the symbols which he wears; for the long robe is a symbol of the air, the pomegranates, of water, the flower-border, of earth, the scarlet, of fire, the Ephod, of heaven; and more particularly, the round emeralds on his shoulders, on which severally are six carvings representing six signs of the Zodiac, are symbols of the two hemispheres; and the twelve stones upon his breast in four rows of three, the 'Rational' (Logeion), as it is called, is the symbol of the Logos who holds

¹ Westcott, E. F., The Epistle to the Hebrews, p.240

² Ibid

together and administers the whole. For it was necessary that he who performs priestly service to the Father of the world should use as Advocate a Son most perfect in virtue, both to secure oblivion of sins and a supply of most bounteous blessings.

These two authors without doubt have had great influences and helped to mould the thought of later ages. These naturally came into Christian thought and gave rise to the typological study of the tabernacle which was for many centuries a stronghold in the field of Biblical exegesis and Christian theology. It is clear also that there is very intimate relationship between the Johanne conception of Logos as it is expressed in his famous prologue and that of the tabernacle idea which is conceived of as Shekinah and also the logos by Philo. "The Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father) full of grace and truth."²

Again in Revelation, we find the same idea which is more closely connected with the conception expressed by Ezechiel and also by the Priestly writer as follows: "And I heard a great voice out of the temple saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God....."³

It might be fitting to give in the end of this chapter the modern interpretation of the tabernacle based on the typological explanation. Otisley considers it as an illustration

1 Westcott, E. F., The Epistle to the Hebrews, p. 241

2 John 1.14

3 Rev. 21.3

of legitimate typical interpretation.

"In its general structure it is not difficult to see that 'the tent of meeting' is a type of him who was made flesh and tabernacled among us; and that each several part or chamber is emblematic of a dispensation in redemptive history. The outer court with its bleeding sacrifices and its laver of purification symbolizes the preparatory stage of Messianism with its sacrificial system and comprehensive ceremonialism.

The Holy place entered by the veil which separated it from the court contained three symbolic objects--the golden altar of incense, the table on which stood the pure vegetable oblation of the shewbread, and the seven-branched candlestick with its lamps. Here faith may find a type or representation of the Christian Church with its Eucharist, its sevenfold gift of the Spirit, its perpetual intercession in union with that of its ascended High Priest.-----

In the Holy place Jehovah was manifested only in condescending grace; in his divine glory and majesty in the Holy of Holies alone. Thus the reality of heaven itself were typified by the most Holy Place. Its very form was an emblem of God's dwelling place, for the length and the breadth and the height of it were equal. It formed a perfect cube of ten cubits, as if to suggest the ideal ultimate perfection which the kingdom of God was destined to attain. It was lighted only by the Shekinah, the divine glory dwelling in visible manifestation between the golden cherubim, upon the mercy-seat or covering of the ark.

The materials of the tabernacle, gold, silver and brass, and the colours of the hangings, blue, scarlet, and purple, are employed in such a way as to suggest the ideas of gradation, continuity and splendor.-----

Once more, the measurements of the different parts of the tabernacle are not without significance. For we cannot but be struck by the stress laid upon number and measure in the Bible.

Accordingly in the tabernacle we find three main divisions, three veils, three metals used, and three colors. Four suggests the notion of created being, and as we should expect, the number is very prominent in the structure of the visible sanctuary, being impressed upon the general design of the whole building and upon its con-

tents. Seven is the union of four and three; it symbolizes a covenant relationship-the union or reconciliation of man with God.-----

Finally, the number twelve, four multiplied by three, corresponds to a more intimate relationship between the Creator and the creature than is expressed in the number seven. It symbolizes the indwelling of deity in the creature, and accordingly we find that the number is characteristic of the Church of God in all successive stages of its history: there are twelve patriarchs, twelve tribes, twelve stones in the breast-plate of the High-Priest, twelve Apostles of the Lamb.-----it corresponds to the consummation of the mystery of the Incarnation - a state or sphere in which God is not merely with men, but in them; not merely visits and redeems his people, but possesses them with his indwelling presence.¹

Of course, there are many different typological explanations on the tabernacle but the one we have just related does show the general tendencies in this field.

¹ Westcott, B. F., The Worship of the Old Covenant, pp. 261-4

Conclusion: Summary.

Looking at the entire subject, this paper is a very inadequate survey of the study of the Tabernacle. However, there seems to be no book adequate on this study. As I have gone into the problem, there came to my mind many things which are entirely new to me for which I feel very thankful. The progressive view on the Bible only can open the closed doors of many problems and this I largely owe to the Pacific School of Religion. I have attempted to do the best on the subject with this view in my mind.

The first thing of which I am convinced is that there was a tent of meeting as recorded in Exodus 33.7. But the tabernacle which is described in the Priestly section of the Pentateuch is not historical. Dr. Bade says, "The elaborate cultus, tabernacle, and rules of "holiness", with which P surrounds the ark, are now generally regarded as the product of later ritual theories projected back into the Mosaic past. But E's account of a plain tent with its portable shrine, guarded by Joshua in person, corresponds to the circumstances of nomadic times."¹

We cannot conclude so from the many conclusive evidences but from the studies of the nomadic customs of the day, the prevailing practice of high-places, and the comparative study of Biblical references. These I have indicated in the paper.

As to the origin, I am quite certain that the idea must have had close connection with the moon religion practiced

1 Old Testament in the Light of Today, p. 36

in the sanctuary at Sinai modified by the nomadic custom of sheltering deities. This has a very close relation with the origin of Jahvism which I have concluded as coming from the religion of Jetiro which Moses developed into still higher religion. As the Israelites settled in Palestine, the Jahveh cult came in touch with the Baal cult of the land and later it was incorporated resulting into a complete fusion. This fusion brought about the natural change of the shrines of Baalim into those of Jahvehs.

The ethical nature of nomadic religion of Jahveh made the Jahvism in Palestine as moral religion. In order that this was to be made possible, there arose many prophets who with their incessant zeal made the religion as monotheistic (Monolatry) religion. When this process was about to be completed, the party of Jerusalem priests came to recognize their superiority over the local priests and completed the codification of the laws which is Deuteronomy. However, previous to this movement, the significance of Jerusalem temple became more and more prominent by the natural development of the belief of inviolability of the temple. The two factors made possible the establishing the superiority of the Jerusalem temple.

Though the prophets endeavored to promote the religion of Jahvism to real moral religion, yet contrary to their wishes, the popular religion centered around the temple became prominent. But this was crushed with the captivity. The movement of the priestly writer or its school was developing

alongside of the development of the real ethical religion of Jahveh. This culminated in the writings which are incorporated in the Priestly section of the Pentateuch.

The prophetic side is represented by such men as Amos, Hosea, Isaiah, Micah and Jeremiah. Ezekiel holds a unique position which is a link between the priests and the prophets and from him the movement of the priestly writers start. The priestly writer, with great enthusiasm, endeavored to systematize the entire history of Israel. His view was that the Israelites were the chosen nation, therefore it must have a different history than other nations. In order to make it strong, he had to find and establish the doctrine of one God, one sanctuary and one people, and to have a system of cultus which should run through the history of the nation.

In order to do so, he had to depend on history and thus he made use of the simple portable sanctuary or tent which Moses is said to have had and into this he breathed the elaborate idealistic system of cultus. He never had any idea whatever what he was lying but he rather idealized the past into his standard. One of the products was the Tabernacle.

This tabernacle later became almost identified with the presence of God and from this the doctrine of Shekinah developed. The doctrine seems to be one of the origins of the idea of Holy-Spirit. The belief of omnipresence appears to me partly at least originating from the idea also. On the other hand, the study of the tabernacle with a symbolic explanation brought

about the typological meanings of the tabernacle and all pertaining to it. This finally was connected with the idea of the Greek logos under the efforts of Philo and others who made it possible for it to blossom into the most beautiful expression of entire history; that is, Word became flesh and dwelt among us. To me it seems that the idea of the tabernacle and all pertaining to it has more significance than we can think of. The spiritual understanding of many of the things in Christianity seem to owe their development largely to this idea. Though the age of typology might have passed, yet there remains the great influence of it in the religious thought of today. The further study of this subject might open still great treasures of deep meaning in the field of Biblical exegesis and research.

BIBLIOGRAPHY

- Bade, W. F., The Old Testament in the Light of Today,
Houghton & Mifflin Co., New York, 1915
- Barton, G. A., A Sketch of Semitic Origins,
The Macmillan Co., New York, 1902.
Archeology and the Bible,
American Sunday School Union, Philadelphia,
Fourth Edition, 1925.
The Religion of Israel
The Macmillan Co., New York, 1918
- Bennett, W. H., "Exodus" in The New Century Bible
T. C. & E. C. Jack, Edinburgh.
- Budde, Kark, Religion of Israel to the Exile,
G. O. Putnam's Sons, New York, 1899
- Cheyne, T. K., Jewish Religious Life After the Exile,
G. O. Putnam's Sons, New York, 1908
- Driver, S. R., Introduction to the Literature of the Old Testament
- Jack, J. W., The Date of Exodus,
T & T Clark, Edinburgh, 1925
- Josephus, Flavius, Antiquities of Jews
David McKay, Philadelphia
- Kennedy, A. R. S., "Samuel" in The New Century Bible
T. C. & E. C. Jacks, Edinburgh
- Kittel, Rudolf, The Scientific Study of the Old Testament
William & Norgate, London, 1910
- Loisy, Alfred, The Religion of Israel
G. P. Putnam's Sons, New York, 1910
- Moore, G. F., Judaism, Vol. I
Harvard University Press, Cambridge, 1927
- Oesterley, W. O. E. & Box, G., The Religion and worship of the Synagogue
- Ottley, R. L., Aspects of the Old Testament,
Longmans, Green and Co., New York, 1897

- Paton, L. B., The Early Religion of Israel
Houghton Mifflin Co., New York, 1910
- Peake, A. S., The Religion of Israel
T. C. & E. C. Jack, London, 1910
- Peters, J. P., The Religion of Hebrews
Ginn & Co., Boston, 1914
- Schechter, S., Some Aspects of Rabbinic Theology
Adam and Charles Black, London, 1909
- Skinner, John, "Ezekiel" in Expositor's Bible
A. C. Armstrong & Sons, New York, 1903
- Smith, H. P., The Religion of Israel
Charles Scribner's Sons, New York, 1914
- Smith, J. M. P., The Prophets and Their Times
The University of Chicago Press, Chicago, 1925
- Smith, S. G., Religion in the Making
The Macmillan Co., New York, 1927
- Smith, W. R., Lectures on the Religion of the Semites
Third Ed., Edited by S. A. Cook
The Macmillan Co., New York, 1927
- Taylor, Charles, Sayings of the Jewish Fathers-Pirke Aboth
C. J. Clay and Sons, Cambridge, 1897
- Toffteen, O. A., The Historic Exodus
University of Chicago Press, Chicago, 1909
- Wallis, Louis, Sociological Study of the Bible
University of Chicago Press, Chicago, 1909
- Wellhausen, Julius, Prolegomena to the History of Israel
Adam and Charles Black, Edinburgh, 1885
- Westcott, B. F., The Epistle to the Hebrews, Third Ed.,
The Macmillan Co., London, 1903

Encyclopaedia and Dictionaries

- Benzinger, Emanuel, "Tabernacle" in Encyclopaedia Biblica,
Vol. IV, pp. 4861-4875
The Macmillan Co., New York, 1903
- Kennedy, A. R. S., "Tabernacle" in Encyclopaedia Britannica,
Eleventh Edition, Vol. XXVI, p. 323
Cambridge University Press, Cambridge, 1911
- "Tabernacle" in Dictionary of the Bible,
Vol. IV, pp. 653-668
"Sinai" in Dictionary of the Bible,
Vol. II, pp. 381-383
- MacCulloch, J. A., "Temple" in Encyclopaedia of Religion and
Ethics, Vol. XII, pp 236-46.
Charles Scribner's Sons, New York, 1914
- Price, Julius J., "Shemah" in Encyclopaedia of Religion and
Ethics, Vol. XI, pp 450-452.
Charles Scribner's Sons, New York, 1914
- Robinson, G. L., "High Place" in Encyclopaedia of Religion
and Ethics, Vol. VI, pp 678-81

Commentaries on Bible

- Charles, R. H., "The Revelation of St. John", Vols I & II
in International Critical Commentary
Charles Scribner's Sons, New York, 1902
- McNeil, A. H., "Exodus" in Westminster Commentary, Second
Edition, Revised, 1917,
Methuen & Co., London.
- Moffatt, James, "Hebrews" in International Critical Commentary
Charles Scribner's Sons, 1924
- Peake, A. S., "Exodus" in Peake's Commentary on the Bible,
Thomas Nelson Co., New York
- Smith, H. P., "Samuel" in International Critical Commentary,
Charles Scribner's Sons, New York, 1902

Periodicals

- Journal of Biblical Literature, Vol. XIX, Part I
Society of Biblical Literature and Exegesis,
New Haven, 1900
- The Open Court, August and September, 1909 (Illustrations,
The Open Court Publishing Co., Chicago.

End of

Origin, development and significance of the
tabernacle idea

This title was preceded by

The problem of presenting the life of Jesus to the high
school students of the Philippines
Labor and the teaching of Jesus : especially trade
unionism and the relation of the Christian
humanitarianism movement to the labor movement of
Japan

And is continued by

The church and adult education
The Easter festival its historic background and
customs associated with the past
Alexandrian influence on early Christianity
Search by above titles on archive.org to
continue reading this collection of Pacific
School of Religion Theses from 1929
call number Thesis Cage 1929 v.2

